

The South African Outlook

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The South African Outlook

In thy Light we shall see Light.

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The Coalbrook Disaster.

The whole nation and indeed the whole world has been appalled at the extent of the disaster which overtook 435 coal miners on the afternoon of Thursday, 21st January, 1960, when the section of a mine in the neighbourhood of Vereeniging caved in. While the management was ascertaining the extent of the fall and withdrawing the men, a further and more extensive cave-in occurred which trapped six European and 429 Bantu miners, of whom 125 belonged to Portuguese East and the remaining 304 to Basutoland. These men were in a section of the mine about two miles from the shaft and there was no other exit. Rescue operations were immediately organized, but it was found that the main air-conditioning fan was damaged and the supply of fresh air cut off. Meanwhile boring operations were started to open, if possible, communication with the trapped miners, but this involved boring to a depth of 515 feet through some layers which were extremely hard. A beginning was also made with the sinking of an emergency shaft which, even with the assistance of some of the fastest shaft sinkers in the world, had little prospect of reaching the entombed men in time. The presence also of methane gas in the workings hindered operations. Heroic efforts to reach the miners and to open communications with them were continued beyond the time any of them could possibly have survived. World-wide sympathy has been expressed for the families thus suddenly bereaved and messages of condolence and funds for the relief of distress have been sent to the Governor-General from Her Majesty the Queen and the British and

Portuguese Governments, from His Holiness the Pope and from all parts of the world. It is to be hoped that the prescribed Departmental enquiry and the special Judicial Enquiry which has been promised by the Union Government will lead to the introduction of measures which will add to the safety of those who engage in dangerous occupations.

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Cato Manor.

Three days after the tragedy of Coalbrook there occurred another of equal significance for South Africa at a well-known "black spot" which has often been in the news lately. On the afternoon of Sunday the 24th of January, in the course of a raid by the police in search of illicit liquor, four European and five Bantu constables were killed and one European and three Bantu constables seriously injured by a mob estimated at 800 Bantu. Great sympathy has been expressed for the families of these young men who were thus murdered in the execution of routine duty. The matter has been subject of debate in Parliament. The Leader of the Opposition requested that a Judicial Commission be appointed to enquire into the underlying causes of the tragedy but this was refused by the Minister of Justice on the ground that there was no matter of principle involved and he intimated that he was appointing a Departmental Committee of Senior Officials to enquire in all the circumstances of the occurrence and to recommend the steps to be taken to ensure a greater measure of safety for the police in the execution of their duty. While awaiting the report of this committee we must express our horror that such violence should be possible in our country and that young policemen of any race should be subjected to such hazards in keeping the peace. It was quite evident from the tone of the discussion on the motion of the leader of the Opposition that there was much uneasiness among members about the spirit of antagonism to the police manifested by the mob.

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A wise Speech.

If populations were ruled by reason and not, as so often, by passion and party-spirit, Mr. MacMillan's speech to the members of both Houses of the South African Parliament would surely stand out as one of the few which might change the current of events. It was, as nearly as possible, both in the delivery as heard and in reflection upon it as read, the type of speech which we imagine would be appropriate in a Parliament of the World. It must have carried un-

forced conviction to all who heard it or read it with attention, tired as men are of the puerilities of party debate, of one-sided advocacy of causes which are of vital concern to all the people, of personal squabbles and party jealousies, of debate for the sake of debate. It took some of those who heard it into a new climate of discussion which they even dared to hope might be characteristic of the remaining years of this century. It must be obvious to all who have watched the course of events since the end of world-war II that, in the words of Field-Marshal Smuts, "Humanity is on the march" and that therefore the changed conditions call for statesmanship of a higher order than reliance on power blocks which, sooner rather than later, must inevitably clash, with consequences that everybody can see but cannot see how to avoid short of a radical reformation in the sentiments and outlook of all peoples.

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A two-point Speech.

The first point persuasively introduced by Mr. MacMillan was that history, fumblingly in method but sound in intention, has given to the peoples of our Commonwealth a heritage which offers at this moment of time the best tried and most practical example of a consortium of peoples adhering to the few fundamental principles of social organization which guarantee the greatest measure of peaceful co-existence. This fact has long been obvious to everyone not blinded by the misfortunes of the past or limited in outlook by parochialism. It is something that has been worked out by the builders of our society in the past, sometimes by trial and error and, unfortunately, by blood and tears. But it is a gain that can easily be lost by thoughtless or impulsive speech or action, or by a gradual departure from the main doctrines or sentiments which lie at the foundation of the association. Until the United Nations has had time to build up a similar and more extensive system of ethical practice and political action, it were the grossest folly to break down what has been achieved in order to pursue the ghostly attraction of a national independence which the course of world events has now made obsolete.

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The second theme that Mr. MacMillan tried to convey to his audience, as discreetly and gently as possible, amounted to the fact that some of the present policies of this country in regard to race did not commend themselves to the other members of the Commonwealth and, even more disturbingly, to many of the constituent members of the United Nations. That may be because, as alleged, these policies are not understood abroad, and certainly some of the reported expressions of disapproval seem very wide of the mark and their authors very inappreciative of the actual situation, how it has come about, or what measures have already been taken or are proposed for its remedy. But we

cannot escape the deduction that in speaking as he did, candidly but circumspectly too, Mr. MacMillan was on this occasion the spokesman of the World at large and that it is not enough for the people of South Africa to have the conviction that we are right: we must be able to justify it at the bar of world opinion. This will not be easy to do as there is a large and growing body of opinion within our own country that reflects the soberer mood and judgment of the people outside.

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Colonial Constitutions.

As if to emphasize the urge towards freedom that is animating the minds of African peoples, there is news that the Conference of Kenya delegates at the Colonial Office in London which has been discussing the future constitution of their territory has concluded its deliberations, not, indeed, having reached complete agreement, but with the certainty that the next Legislative Council will contain a majority of African representatives over those of all other racial groups. The course of the deliberations has from the start been uneasy so that it must be counted a gain that it was able to remain intact till the end. It remains to be seen whether there is sufficient tolerance in the country to give the new proposals the chance to prove themselves. The besetting sin of majorities everywhere is the tendency to ride roughshod over minorities whose chief function is that of criticism of policies uncritically and sometimes selfishly accepted by their authors. Time alone will show whether the African majority in Kenya is mature enough politically to legislate for the country instead of for a section.

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The Congo.

A second area 'of rapid social and political change' is the Congo which, with surprising ease, as it seems, is in process of becoming an African State overnight. Here again what this will portend for itself and for its neighbours only the future will reveal. One hopes that it has been sufficiently unified under Belgian rule to hold together as one state without dividing into various tribal groups without overall social or political coherence. Madagascar, which also is to receive independence from France, would seem to have a fair prospect of maintaining its integrity. These great political changes, although unheralded by war, are bound to have repercussions throughout the whole continent of Africa.

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Basutoland.

Congratulations are owing to the people of Basutoland who seem to have reached agreement in regard to the Paramountcy. According to Press reports the reception of the new Chief has been enthusiastic. Tribute must also be paid to the Regent for her acquiescence in the new

order and for her service through a protracted minority. It is to be hoped that the Paramount chief will work hand in hand with the Administration in making a success of the new constitution which was adopted last year in consultation with the British Government. Happily there is no racial problem in the country; but the situation of the country itself may pose others which will require foresight and forbearance.

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The Ecumenical Conference.

We are privileged to print the first half of a Paper read to the recent Conference in Johannesburg by Professor Monica Wilson, Professor of Social Anthropology in the University of Cape Town. Professor Wilson is the daughter of two devoted missionaries of the Church of Scotland who served for many years at Lovedale where she was born and grew up. She was a pupil of the Collegiate School in Port Elizabeth, studied Anthropology at Cambridge, did her field work in Pondoland and in the Ciskei, and made her mark with her book *Reaction to Conquest*. In association with her late husband, the son of the noted Shakespeare scholar, Professor Dover Wilson, she studied the Nyakyusa tribe of Northern Rhodesia and quite recently she was invited to give the Frazer Memorial Lecture at Cambridge. After the lamented death of her husband she became Lecturer in Social Anthropology and Warden

of the Women's Hostel at Fort Hare, then Professor at Rhodes University College and subsequently at Cape Town. For many years her father Mr. D. A. Hunter edited the *Christian Express* afterwards called *The South African Outlook*.

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Racial Goodwill.

In connection with the Union's Jubilee, the *Friend* newspaper, P.O. Box 245 Bloemfontein, is organizing two competitions to encourage racial goodwill. The first competition calls for true stories in English or Afrikaans of any length but not exceeding 500 words, based on examples of goodwill in this country among Europeans, among non-Europeans or between Europeans and non-Europeans.

The second competition calls for a Prayer in either language especially for the Union festival designed to encourage goodwill among the races.

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Cripple Care.

The National Council for the care of Cripples in South Africa invites the attention of all citizens to the 1960 Easter Stamp Campaign which opens on March 1st. In replenishing their Easter Stamp Fund contributors are helping to prevent at least 80% of crippledom by disease, birth defects, arthritis and polio. We heartily commend this effort to the merciful consideration of our readers.

Effects of Industrialization and Economic Development

By Professor Monica Wilson

I HAVE interpreted my task as the prosaic one of supplying you with facts about the economic and social conditions that exist in the Reserves of the Union today. There are, pressing on us now, certain choices about the kind of society we are to build here which must concern us all as Christians. I have tried to marshal the facts to make these choices clear.

Population and Land.

In our Reserves, as in so many other parts of the world, the basic problem is pressure of population on the land. The land is insufficient for the population settled upon it to feed itself unless there is large capital investment and a revolution in agricultural techniques. The reason for the land shortage is *both* increase of population and loss of land to the whites. The African population of the Union nearly trebled between 1904 and 1957. It is impossible to find any exact figures for the Reserves alone but the population of the Transkei and Ciskei has at least doubled since 1904.

As for loss of land to the whites, no one who makes an objective analysis of the facts can deny that land once

occupied by Bantu-speaking people in the Eastern Cape, in Natal, in the Orange Free State, and in the Transvaal is now occupied by whites. There was competition for and between black and white and the whites being better armed took the lion's share. Refusal of the white group to admit this, at the present time, obscures to the blacks the fact that population increase is as great a cause of the pressure on land as the loss of areas they once held.

The density of population in the Transkei now averages over 80 to the square mile and it rises to over 200 in parts of Natal; a third of the families in the Ciskei and a quarter in the Transkei have no fields to cultivate.

Migratory Labour.

Because the population of the Reserves cannot feed itself from the land men, and now also women, go out to work in towns. Migratory labour began more than a hundred years ago but its character has changed very much during that time. It began with young men going to work for whites for short periods to earn money for luxuries—the goods of civilization such as knives and metal hoes, blankets, beads, and horses which the whites first brought to South

Africa. Now men of all ages spend long periods in town—on the average half their lives between the ages of 15 and 60—and their families buy food with their earnings. The Reserves of the Ciskei and Transkei import food—mealies—grown on white farms because they do not grow enough to feed themselves. It is a curious situation—an agricultural area importing much of its food and paying for it by sending men to work in town. Every family in the Ciskeian Reserves (except those of teachers and others who have paid employment) is dependent upon a breadwinner in town who, out of his or her earnings there, sends back remittances with which mealies for half the year or more are bought. (The crop in the Ciskei is less than half the requirement in a good season, one-twentieth in a poor one). No doubt the Ciskei is poorer agriculturally than some other areas but the same pattern of buying food for consumption in the Reserves has been reported by field workers in the Transkei, in Natal, and among the Thlaping of the Northern Cape. The average income for a family of six in Keiskammahoek District was found to be about £50 a year, of which less than £9 came in from the land (£7 in food consumed, and £1 17s. 0d. in produce sold). The average figure conceals marked differences: some families appear to have no income and are dependent upon the charity of their neighbours and a small number have an annual income of over £100.

The proportion of men of working age away at any one time averages about 54% though the proportion between 18 and 54 has reached over 67% at some times in Sekukuniland in the Transvaal and 72% in Middledrift district in the Ciskei. Practically every able-bodied man in the Ciskei and Transkei is a migrant at some period of his life, and migration continues long after marriage. Of the men away from Keiskammahoek District over half (53%) were married. The atmosphere of the Reserves always reminds me of that of a country at war with many of the able-bodied men away in the army, but the proportion of men absent from the Reserves is more than twice the proportion of white South Africans in the army during the last war, and absence of half the men goes on indefinitely, not just for five years.

Of the men who go away from Keiskammahoek District over half, as I said, were married. Less than half of these take their wives with them but of that group many leave some, or all, of their children behind. The women away from the District include these wives of migrants but the greater number of them are widows, or unmarried mothers, who have no one to support them and who go to town to earn food for their children who are left behind in the country. Altogether about 15% of the women are away. Of these one-third are with their husbands and two-thirds are single women—unmarried or widowed—working in town.

The periods spent away tend to grow longer and longer. This is apparent from mine records which show that the average period at work increased by nearly two months between 1931 and 1943 and the average period at home dropped from 8 to 7.6 months. The Tomlinson Commission reported that mine workers spent only 28% of their working lives at home and workers in industry 6.2%. In Keiskammahoek 41% of the men migrants had been away for more than five years without returning.

Migratory labour therefore involves the separation of families, usually of the husband from wife and children, sometimes both parents (or the mother alone) from the children. The bad man of the country is the man who disappears in town evading his responsibility to his family. In Xhosa he is *umtshipha*—one who makes himself cheap—an absconder. The *batshipha* who disappear altogether are relatively few—about 10% to 15% of the emigrant men in Keiskammahoek, and the majority of these are unmarried—but the men who go to town and who send home money very irregularly are familiar in every village. Some times they have been ill or out of work; sometimes they have taken up with another woman in town; either way the family at home suffers bitterly.

Migrant labour means a disproportion in the population both in town and country. Generally, in the country there are far more women than men—for the Transkei the figure is 72 males to 110 females and the disproportion is much greater between adults. There is also a disproportionate number of the very young, the old, and the unfit in the country. In some towns—those nearer the reserves—the proportion of men and women is equal, though the age groups are not—but on the Reef and in Cape Town men far outnumber the women. Migration probably masks a marked difference in the death rate among men and women. In Keiskammahoek it was found that the disproportion was due not merely to the absence of men in town but to their death: nearly 40% of the homesteads were those of widows. A similar disproportion of men and women has been shown for a District of Tanganyika (Rungwe) which has many migrants. It seems that the natural balance of the sexes is distorted by migrant labour—even more than it is by the pressure of modern urban life in the U.S.A. Accurate records of deaths and births are necessary before this hypothesis about the effect of migratory labour can be confirmed, but I mention it because one of the conditions of monogamous marriage and a low illegitimacy rate appears to be a relatively equal balance between the sexes. Any marked disproportion tends to produce either polygamy or widespread illegitimacy. Polygamy has virtually disappeared in the Ciskei and probably also in the Transkei, because of the shortage of land and the difficulty a man has in supporting more than one family if a wife cannot provide for herself from her fields,

but it has been replaced by concubinage, the second woman often supporting herself by working in town. Marriage remains remarkably stable—in Keiskammahoeck we found three divorces in 2,000 marriages—but the illegitimacy rate is 24% of the children born in the country and perhaps double that in towns.

The defenders of migrant labour, both black and white, argue that the country is a better place to bring up children than the town, and better for wives also, and so, though migration may not be ideal it is better than moving the whole family to town. The point they miss is that the very circulation of men from the country to town and back is one of the factors which make it difficult to build up stable family life in towns. The presence of large numbers of migrants means that the town is like one with an army camp attached to it. The country people regard the towns as corrupt, and themselves as respectable citizens, but urban householders see a threat to their family life and discipline in the flood of unattached men—and now also girls—who come in from the country and who are free from home controls. (Old Dr. Rubusana of East London taught me this many years ago.) When a large body of people is constantly moving from country to town and back as well as between town and town, and job and job, the ordinary controls exercised by kinsmen and neighbours diminish in strength. It is so easy for a man—or woman—to disappear and evade responsibility. This characteristic of a migratory population is in no sense peculiar to South Africa but was noted long ago for Polish peasants migrating in Europe and America, and there are indications from the United States that the crime rate among migrants is always higher than in a settled population.

And what of the families left behind in the country? Many men I know detest the system and work for the day when they plan to settle in the country, living partly on savings, or the earnings of sons. Others, particularly young men, enjoy the freedom the town gives them. Some do not want their wives to come to town at all. They like to feel that they have a home and family growing up in the country but at the same time they enjoy the freedom of bachelors in town, and take up with other women. For the women in the country there are no advantages. They are lonely. They are poor. They are left to bring up the children and look after the old and ailing, to cultivate the fields and keep the home going. Many husbands send back remittances regularly—the number who do so faithfully always surprises me—but there are also many who do not, and again and again one hears a wife say: "I have not heard from my husband for two years. He does not write or send anything..." I notice with some amusement that women anthropologists are generally more critical of migratory labour than men; that I suggest reflects the views of the people they know best. I keep hearing

the women's end in the country: of the loneliness, the difficulty of coping with children alone, and above all of hunger. Most women jump at an opportunity of joining their husbands in town. As for the girls, they find the country sadly dull with almost all the young men of their age away, and they, too, long to get to town. For young men (and women) working in town has a practical advantage in that they are more free than at home and more able to dispose of their own earnings, but for the wives and girls left behind a migratory system has no compensation.

It may well be asked why, since migratory labour has so many disadvantages, it continues. Why do people not move permanently to town to be near their employment, as they have done in other countries? This has, in fact, been happening. The proportion of Africans settled in towns has been increasing steadily and the proportion in the reserves has been diminishing; it has in fact dropped by 4½% in the five years between 1951 and 1957 falling from 42.6% to 38%. Professor Tomlinson noted that the actual number of people in the Transkeian, Ciskeian and Natal Reserves had dropped between 1946 and 1951, and the Keiskammahoeck study showed that the natural increase in population had been emigrating for twenty years or more from Keiskammahoeck District.

The movement out of the Reserves and into industry is, however, limited by restriction of entry into town, and the insecurity of tenure even for those who have permanent employment in town. A man keeps his link with a home village and hangs on to land in the country not because he intends to farm but for security, to feel he has a home from which he cannot be chivvied.

All these facts are familiar—so familiar indeed that I have hesitated to mention them here, but I do so because the implications of them are not generally accepted in South Africa; they are not even realized by many people, both black and white.

The choice in South Africa lies between dividing and sub-dividing the land of the Reserves to provide a little for everyone, or as many people as possible, and continuing migratory labour, or encouraging half the existing population to move off the land altogether. Professor Tomlinson showed that if there were to be economic farming units in the Reserves (and he put the unit as low as 52.5 morgen) 51% of the existing population would have to move off the land.

I regard the present division of land between black and white in South Africa whereby 86% of the farming land is held by 21% of the people as quite inequitable, and as a Christian I am certain it must be modified, but even when more land is accessible to Africans that will not solve the problem of population increase. South Africa has reached the point at which the population is too big for every family to own land, and the country as a whole is dependent for its

wealth on industry more than on farming. The *only* alternative to migratory labour is the separation of the population into full time farmers and full time industrial workers.

The implications of this are hard for many to accept. It implies that the traditional right of every African family to a field for cultivation must go. That is hard for many Africans to accept. And it implies the *permanent* movement of a large portion of the African population into towns. That is hard for many whites to accept.

If African families are to become full time farmers, no longer dependent upon the earnings of migrants, they must grow not only sufficient food for themselves, but also a cash crop, for no family can subsist nowadays without buying clothing and household utensils, paying taxes, Church dues, medical and school fees, and so forth, nor can they farm without tools. And the more competent will not settle as full-time farmers unless the returns in cash and kind are in some way commensurate with earnings in town.

The Reserves of the Union differ from various African territories further north in this respect: they *neither* feed themselves *nor* have any substantial export except labour. Most African territories outside the Union feed themselves and many of them also export crops grown by peasants on their own land: crops such as coffee, cocoa, cotton, tobacco and rice. Cash crops have never been developed in the Reserves of the Union primarily because of the pressure on land and the determination of the Administration, supported by chiefs and headmen, to provide as many families as possible with a field for cultivation. The deliberate policy has been to sub-divide land in order to make it go round as far as possible. But there is another reason, also, why cash crops have not been encouraged: as soon as any crop is suggested as suitable for black farmers in Reserves, there are protests from white farmers that the market is already amply supplied and competition from Reserves would be undesirable, or unfair. I have heard this argument used about sugar, pineapples, oranges, deciduous fruit, and poultry. (I speak here as a white South African of my own friends and kin.) It is noticeable that the territories where African production has flourished have been those without white farmers, or in which they had little influence such as Ghana, Uganda, and Tanganyika.

One of the implications of rejecting migratory labour, then, is cash crops for the Reserves, and the encouragement of black farmers to grow profitable crops like oranges and sugar.

Those who accept that inevitably there must be a movement of the African population permanently into industry are not all agreed about where the workers should live.

Some envisage further movement into existing towns. The Tomlinson Commission suggested that new towns should be built and industries developed within the Reserves. In the last Union Year Book it is reported that 35 townships are being laid out in Bantu areas but apparently almost all the men are to be migrants—"wage earners" the Year Book euphemistically calls them. The Government White Paper rejected the principle of white assistance for the development of industries within the Reserves and recommended instead industrial development by whites in the areas adjoining reserves—the borders—leaving it to Africans to undertake any industrial development within the Reserves. Further, it was recommended in the White Paper, and more recently by Mr. de Wet Nel, that the industries on the borders would draw on labour from the Reserves where workers would be near their homes and able to visit them at week-ends.

All this involves choices with which Christians are concerned.

First, it is generally conceded that in any country some scattering of industry is socially desirable; the difficulty is the cost. In my opinion some measure of scattering in South Africa is highly desirable *provided* it does not involve lower real wages for the workers. Any difference in wages should be covered by differences in the cost of living—mainly transport and rent—between a country town and a city.

Secondly, if men and women become industrial workers families must necessarily live in towns, even though the industries are not concentrated in a few centres. A large industrial population cannot go to work daily from scattered villages and though week-ending is better than visiting home once in five years it is no substitute for regular home life. The situation of workers in East London or Durban who live within 50 miles of their country homes is in no way satisfactory.

Thirdly, if black and white are to co-operate in industries either they must live in one town, or one or other group must live as migrants. Migratory labour for whites would perhaps be more practical than migratory labour for blacks, because it would involve fewer people, but it is never advocated. The choice, as I see it, lies between continuing with migratory labour and abandoning the principle of territorial segregation into Reserves and white areas.

If industrial development by Africans themselves in the Reserves is to be encouraged, as the Government White Paper on the Tomlinson Report suggested, then Africans must be given opportunity of experience in industrial administration. That implies either abandoning the colour bar in industry in South Africa or sending overseas for experience in industrial management. It is quite unrealistic to imagine that an industrial organizer is born

ready made. This is the reason why, in Soviet Asia, where industries have been developed in backward areas, a proportion of the jobs in industrial administration were re-

served for local people, so that they might learn to run the industries for themselves.

(To be continued)

A Noted Educationist

K. A. HOBART HOUGHTON

LAST month, as we went to Press, we regretted to announce the death of Mr. Kenneth Hobart-Houghton, lately Inspector of Schools, Cape Education Department. This month we are privileged to publish some tributes to his memory and a brief account of his career from some who knew him as colleague, teacher, and Inspector. Mr. Houghton was born in August 1880 in what is now the Irish Free State. He graduated M.A. at Trinity College, Dublin, where, as the best candidate of his year in Modern Languages (French and German), he gained a gold medal. He was intended for the Indian Civil Service, but meanwhile had accepted a teaching post in Moffat Academy in the South of Scotland. A chance meeting with Dr. Stewart of Lovedale, who was then on furlough in Scotland, changed his vocation and in 1902 he came to Lovedale to what was at that time called the College Department. When this later became the High School, Mr. Houghton was appointed Principal and in this capacity, Mr. C. A. Pilson, who served with him, pays tribute to his zeal and organising ability. One of his Coloured students, Mr. D. B. van Niekerk, now living at Darling, has described how he and Mrs. Houghton identified themselves with all the activities of the pupils. When Dr. Stewart, in evidence before the Native Affairs Commission of 1903-5, recommended the establishment of a Central College for Natives, a recommendation which was adopted by the Commission, there were two young men on his staff who threw themselves enthusiastically into the project. These were Dr. Neil Macvicar and Kenneth Hobart-Houghton. Mr. Houghton was at that time in touch with the Educational Adviser to the High Commissioner, Mr. Sargent, who visited Lovedale and encouraged those who were trying to obtain support for what before Union was called "The Inter-State Native College." With others who also became interested in the scheme, Houghton and Macvicar travelled through the four Colonies and Basutoland, addressing Native audiences and talking to members of Parliament, government officials and Ministers.

When, as the result of a large Convention held at Lovedale in December 1905, an Executive Committee was formed to forward the scheme, Mr. Houghton was appointed Organising Secretary. Not only in this country but on furlough overseas he interested influential people and groups in the project and secured promises of financial support for the establishment of the proposed College, the

site of which by this time had been selected at Fort Hare. As a testimony to the activity of these young men and the Bantu associated with them, there is a mass of correspondence in the archives of the College, some in the handwriting of Dr. Macvicar, but most in that of Mr. Houghton, all done in an honorary capacity by men who were carrying on their usual duties in High School and Hospital. In spite of much effort however, the time proved to be unpropitious, for the four Colonies whose support was being sought were during those years absorbed in the negotiations for Union, and all lesser concerns had to wait. When it again became possible to discuss the College Scheme, Mr. Houghton had resigned from Lovedale and had accepted a post as Inspector of Schools in the Cape Education Department, as Mr. McQuarrie relates, and the actual initiation of the College at Fort Hare was carried through under the chairmanship of Dr. Henderson, who had made it one of his chief interests ever since he had assumed the Principalship of Lovedale in succession to Dr. Stewart in 1906; in taking the final steps for its establishment and making the preliminary arrangements for its opening he was ably supported by the Secretary of the Executive Committee, the Rev. John Lennox, also an experienced missionary at Lovedale. When I arrived on the scene, Mr. Houghton was already deep in his new duties in the Transkei, and it was not until he again became resident in the area that I really got to know him. It was, however, my good fortune from early on, to enjoy the friendship of his two brothers Dr. Cecil and Colonel Harry, both of whom were warm supporters of all good effort for the Bantu. This band of brothers, with the fine traditions of their diverse professional training, all had an over-riding concern for the wellbeing of the country of their adoption which led them to seek out new ways of aiding its progress and must undoubtedly secure them honourable mention in the annals of the eastern Cape.

ALEXANDER KERR.

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K. A. HOBART HOUGHTON AS HEAD-MASTER

By C. A. Pilson.

A FEW years before Union, that is to say in the late nineties, the Lovedale High School was known as the "College Department." And this was no idle boasting

for the early stages of University work were available for those qualifying for them.

And how came it that the Head of this College Department was a jolly and enthusiastic young Irishman from Trinity College, Dublin, a rare person, one would think, among the Scots of Lovedale, and a member of the Church of England among all those Presbyterians?

Dr. Stewart, in one of his frequent visits to Scotland, had found this young man teaching in a school there; they liked each other—though that is an understatement—and to Lovedale Kenneth Houghton came. After a period of re-organisation in the Practising School, he took charge of the College Department with its five years of study after Std. VI to the Matriculation, doing full-time teaching himself with only two whole-time assistants. The classes tended to be small, children of the staff, and some boys from farms in the district, helped to make up the numbers. Pupils were eager to learn, but to teach them was no easy matter. It was hard enough to educate a select few to the standard of the "School Higher" as the Junior Certificate was then called, and it was a real triumph when one or two of these, after at least two more years of arduous study, were able to 'pass Matric.'

Yet to show what could be done with even his unpromising material, Kenneth Houghton set to work on the School Higher Class (say Std. VIII) one year: there were 23 of them and he took everyone himself in all subjects for the whole year, morning and afternoon, reasoning that they could learn best from one man whom they knew (he might have added "and liked,") even if the subject was one in which the teacher had no great depth of knowledge. All their school work with him, all their extra-mural (we spelt it "manual" then) work with him too, and the result? They all passed, all 23 of them. It had never been done before and was not done again until many years later, but it showed that the jolly Irishman was not a shallow person, but possessed immense patience, tolerance, staying power. He admitted long afterwards that "it was purgatory," but it did show the kind of man he was, looking for the best in pupil and teacher and not resting until he had drawn that best out of him.

A word about this "Manual" i.e. afternoon work of a practical sort. There would always be a demand for road-making and tree-planting in a Mission and a new country, but could not the talents of selected pupils be put to other tasks? So medical orderlies, just a few of them were trained by Dr. Macvicar at the Lovedale Hospital, from among Houghton's pupils, and some of these went on to study medicine, and may be found in the ranks of the Profession today.

A teacher of agriculture was imported from Scotland and joined the College Department Staff.

Courses were available in Bookkeeping and other Com-

mercial Subjects, in Woodwork, in Printing and Book-binding, so that all sorts of skills might be fostered and developed.

Some of these courses, initiated at Lovedale by Kenneth Houghton, were adapted for European Schools and incorporated in the Junior Certificate Syllabus.

His was essentially the poetic nature, as H. G. Wells would put it in "A Modern Utopia," imaginative, creative, anything but static or wooden. It was a privilege, an honour, an inspiration to work under such a Head.

* * * *

AS AN INSPECTOR OF SCHOOLS

By J. W. Macquarrie.

MR. Houghton was appointed an Inspector of Schools under the Cape Provincial Education Department in 1914 at the comparatively early age of 35. In the normal course, the Inspector of Schools climbs or gravitates from the more inaccessible and sparsely populated frontiers to the larger centres of population and, if his career is long enough, to Departmental headquarters and its inner citadel in the capital city. Mr. Houghton served as Inspector for a quarter of a century, a period much beyond the average, but when he retired on pension in 1939 he had served in only two circuits, Umtata and Alice. He spent about twelve years in each of these areas and resisted all suggestions that he should move to a more coveted circuit or to headquarters. He was never what is now known as an "organizational man" and felt that he could best serve education by pushing down roots and establishing an intimate and permanent contact with the people and problems of one particular area.

In 1919, with other distinguished workers in the field such as Dr. Henderson, Principal of Lovedale, Mr. Houghton was appointed to a Cape Provincial Commission on Native Education and he became one of its leading members. The work of this Commission was, in the most literal sense of the hackneyed expression, epoch-making. As a direct result of its recommendations the Provincial Government brought out an Ordinance in 1920 making African primary education free, assuming entire responsibility for the payment of salaries of teachers in all African primary, and certain other types of schools, and for the provision of such amenities as books and furniture. Also, as the Commission had recommended, a special Chief Inspector of Native Education was appointed and, to a great extent, the context and the method of African education were re-orientated. In short, the Commission, guided by such men as Houghton and Henderson, set the pattern for African education for a complete and most fruitful generation—in fact, until the establishment of the New Bantu Education in 1953.

Mr. Houghton was as zealous as the protagonists of the

new Bantu Education—and forty years ahead of them—in fostering in all possible ways the indigenous Bantu culture. He was very largely responsible for introducing and developing the school choir competition which has become a very popular and treasured feature of African life and he did much to foster school gardening. Through no fault of his own he was less successful in his valiant efforts to encourage and develop African handicrafts through the schools. With respect to European education, he recognized long before most of his English-speaking contemporaries, the need to accord to the Afrikaans language and culture their rightful place in the school curriculum but, of course, Mr. Houghton was an Irishman. Towards the end of his career, the Department honoured him by securing a travelling fellowship which enabled him to make a tour of Negro and other schools and Institutions in the United States.

As an inspector he was sometimes a sore perplexity to the more primitive of his teachers—White, Black and Coloured—because he did not worship the same gods. He distrusted examination results as an index of the teacher's

work: he abhorred rote learning, dictated notes and textbooks produced by publishers' hacks: he judged less by externals and more by the personality, character and intelligence of the teacher. In consequence, he was sometimes wrong but no more often than inspectors who judged by apparently more objective criteria.

In fact, he was a Matthew Arnold translated from nineteenth century England to early twentieth century Africa, with the same dislike of deadening routine and the same determined emphasis upon cultural values in an era and in a milieu in which such values were in danger of being submerged.

Most readers of the *Outlook* are no doubt aware that "X" who not so long ago contributed to its pages was really K. A. H. Houghton. In the articles he then wrote he paints a vivid picture of an educational era which has now unhappily passed and displays the charm and whimsicality and the wit, shrewdness and pungency of comment which endeared him to his many friends of all ranks and races, yet, at the same time, often helped to cleanse them of "pious, pontifical mugwumpery".

Union Caught in Social Paradox

Summary of an Address delivered to the Race Relations Institute in Durban on 14th January, 1960

By Prof. H. P. Pollak.

SOcial developments since Union reflect the paradox of colossal achievement and tragic failure. Scientific, technological and industrial development has been enterprising and uninhibited, but human relations are confined within the straight-jacket of the past, weighed down by myth, prejudice and irrational fear.

These are the conclusions given to the 30th annual Council meetings of the South African Institute of Race Relations in Durban (Jan. 14) by Professor H. P. Pollak, the Institute's Natal Regional Chairman. The Institute is evaluating fifty years of Union, and Prof. Pollak was dealing with social developments.

"Ideals and beliefs of one section are forced upon the whole community," she said, "differing traditions and values suppressed, violated and regarded as 'un-national.' As individuals, South Africans are warm-hearted, generous, sensitive and responsive to individual suffering; yet there are many who are impervious to individual and group indignities, humiliations, frustrations and sacrifices that contemporary policies impose on non-Whites. It is this moral corrosion, this 'shrinking personality,' this regimentation, that is the price exacted of all White South Africans in the cause of separation."

Fragmentation of Society.

Until 1948, Prof. Pollak told the Institute of Race Relations, social policies were largely related to individual and

group needs within a changing social structure. But from 1948 this was reversed by "the inflexible determination to impose upon all South Africans the political creed of a dominant minority."

The convention of social separation has been replaced by an unending series of legislative enactments limiting and precluding inter-racial contact and association. "The common humanity of mankind has been rejected," Prof. Pollak said. "In its place is a system of classifying, coding indexing men, women and children into racial categories. It is one of the corner-stones of the *apartheid* structure."

Spectacular Development.

On the whole, Prof. Pollak told the Institute's Council, spectacular development and progress is the dominating aspect of South African life.

It was understandable that the efforts and energies of the Europeans were first directed to the growing needs of their own group.

But increasingly they extend existing services to others—realistically and immediately in some directions, haltingly and belatedly in others—but always based on differentiation related to conventional variations in living standards.

Education, welfare and health services had always been of a rising standard for the Europeans, and considerable, though far less, progress was made in these fields for non-

Europeans. The general development had been remarkable, Prof. Pollak said.

Effects of Urbanisation.

The key development had been the urbanisation of the Union's population. Urbanisation, Lord Beveridge had found, produced five main evils: squalor, idleness through enforced unemployment, ignorance, sickness and want.

In South Africa the European group had shielded itself from the worst impact of these evils—"It is on the African that these five evils have left their indelible mark," Prof. Pollak said. The Africans have experienced a simultaneous revolution in urbanisation and acculturation.

No more potent weapon of deliberate destruction of family life could have been devised than the migratory labour system," Prof. Pollak told the Institute. "Current wage disparities condemn the unskilled and semi-skilled labourers and their families to chronic and overwhelming insufficiency of income to meet even basic needs. The African lives in a straight jacket of regimented control, restriction and prohibition."

But, Prof. Pollak added, whereas "twelve years ago it was the African who was regimented, dominated and controlled, today it is the entire South African population. To make a reality of the 'five stream' separation, all have had to surrender freedoms and many of their civil rights."

One quarter of the period since Union has been devoted to systematic separation, resulting in the fragmentation of society. Residential, social, educational, and welfare separation had now been enforced. "The cleft between the peoples has deepened and hardened by the imposition of these policies."

Effects of Group Areas Act.

The Group Areas Act, Prof. Pollak told the Institute, is "perhaps the most complex, far-reaching and arbitrary of all the legislation on the South African Statute Book." Large scale movements of population will be enforced, and it is "abundantly clear that the overwhelming burden of hardship is to be borne by the non-European groups—in particular the Indian community. One hesitates to think, said Prof. Pollak, "what the future holds once the impact of the Group Areas Act is felt in its full force."

Tragic Separation in Welfare Policy and Work.

The principle of including non-Europeans in national welfare legislation and work had been accepted by 1948, Prof. Pollak said, "but this was the end of an era."

Unique institutions providing for the imperative needs of African blind, crippled and convalescent children, deaf and others needing hospital, maternity or community care "are all doomed" under the Group Areas Act. The separation of European and Africans is being enforced in African voluntary welfare work in townships, and we are coming "to the end of the road, where the only Whites

who may serve on the same committees as Africans are public officials or City Councillors."

Very severe loss of educational, religious, cultural and welfare institutions will be suffered by the Indian and Coloured communities under Group Areas.

Positive African Development.

The one outstanding achievement in the past decade had been African housing, which had been "tackled with vigour and determination." But, added Prof. Pollak, "Africans themselves are being called upon to pay the costs of economic housing."

All local authorities have promoted extensive recreational and welfare programmes in African townships and have provided a range of varied social services to residents, Prof. Pollak said, "but again, it is the African who is paying for this, since the revenue is derived from the profits on the municipal sale of kaffir beer."

The Challenges.

Concluding her review of social development since Union, Prof. Pollak told the South African Institute of Race Relations:

"The times require that we declare in clear, unmistakable terms that there are no substitutes in true democracy for equal opportunities to jobs, housing, health, welfare, education and to equal protection for all people under the law. As practitioners in the field of human and race relations, we must declare that the security of the nation lies not in Saracen tanks, mobile armies, arrests, banishments. Man's only sure and ultimate defence against destruction lies in learning to live—how to live with himself and how to live with his fellows."

The Annual Report on Education: Bechuanaland.

This report to the end of 1958, among other matters, gives some interesting statistics and diagrams. These show that at the date mentioned there were just over 30,000 African children in school at a cost of nearly £216,000 or approximately £7 per head per annum.

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Torch Bible Commentaries of the Student Christian Movement Press.

Two more numbers of this useful series have come to hand. They resemble their predecessors in summarising a great deal in a limited space. Being deliberately kept small they cannot attempt to be exhaustive, but are to be depended upon to give a well-considered introduction to the book under study. This often occupies as much as a third of the whole, and if comment on the text is necessarily somewhat limited, there is always a carefully selected bibliography to guide those who want more.

Handing on the Torch

THE third of May 1924 was a bright day for Fort Hare.

On that day the first Bantu student to graduate in the University of South Africa was to be capped, and with him the first to earn a College Diploma was to receive his certificate. A very few Bantu had previously graduated overseas, in the United Kingdom and the United States, in arts, agriculture, or medicine, but on this occasion, added to the pride of personal achievement of the students, there was the satisfaction derived from the knowledge that all the training of the successful candidates had been obtained in South Africa. As this was some justification of the faith of the founders, the Council of the College determined that the world at large should know of it, and they invited the Prime Minister of the Union, then the Rt. Hon. General J. C. Smuts, to be present and to address the College. Unfortunately, the Prime Minister had suddenly been precipitated into the turmoil of a general election and was unable to accept, and many years were to pass before the College was to see and hear that remarkable statesman, soldier, and scholar. The Government however was not unrepresented, and we were glad that it fell to Senator the Hon. Dr. A. W. Roberts, who had spent a life time in the education of the Bantu, and was now Chairman of the Native Affairs Commission, to convey the congratulations of the Administration. The occasion was not of course an official university graduation ceremony such as we were to have annually later on, for the degree candidate had already graduated *in absentia* in Pretoria, but, apart from the absence of the Vice-Chancellor, the procedure conformed to the normal practice in South Africa, with added Collegiate variations which set the pattern for all that followed.

The congregation met in the Library, the largest room in Stewart Hall, but only just adequate to accommodate the 90 students, the Council, the Staff, and the few visitors we were able to invite. Dr. James Henderson, Chairman of Council from its inception, presided. It was a joyful occasion for him, for he had looked forward to such a day for 18 years, and many a time had wondered if it would ever come to pass. For his service as missionary at Livingstonia in Nyasaland, and as Principal of Lovedale, he had recently received the degree of Doctor of Divinity from Edinburgh University, an honour which could also truly be regarded as some reward for his tenacity in helping to establish Fort Hare.

The Orator who had been invited to represent the University and to address the congregation was also a graduate of Edinburgh (with first class honours in classics). Professor George Frank Dingemans was a native of Holland, of Moravian background, which may have accounted for his interest in Missions, and also for the fact that he had watched the growth of Fort Hare from the day in 1916

when General Botha declared the College open. He was an intensely religious man with a Christian faith that was at once simple and profound. He was one of the foundation professors of Rhodes University College, and held at that time the Chair of Hollands/Afrikaans, but he was also an accomplished linguist in most of the languages of Western Europe. In addition he was a student of Hebrew, a convinced Zionist, and a warm supporter of the Jewish people. He was to continue to be a member of the College Council for many years and had yet much to offer it. In his address on this occasion he paid tribute to the Christian missionaries who, for over 100 years, had laboured to introduce a fitting civilization to the Bantu of South East Africa. Professor Dingemans made the plea that the College should have a distinctive character, and not be a mere copy of White universities in South Africa or Overseas. He saw great promise in the efforts of the College to develop courses in Bantu studies, to train teachers who would not only have a general education, but also a professional outlook and equipment. He was thankful that the College rested on a broad Christian basis and enumerated the spheres of activity among the Bantu that awaited trained workers—in agriculture, medicine, public health, the public service, journalism, and in the church. Characteristically he quoted with commendation a Jewish Rabbi, who, in days of old, was wont to say to his students: "Do not covet positions of great responsibility, but persistently strive to fit yourselves for them, and then if they should come your way, you will be able to fill them with credit to yourselves and to the advantage of your fellow men." Professor Dingemans added: "Good Counsel indeed, for it is based on the assumption that personal ambition is a worthy thing only in so far as it is accompanied by, and permeated with, the desire to serve, rather than to be served. *In thy light shall we see light. Vivat, crescat, floreat Collegium ad maiorem Dei Gloriam.*"

That one of the two students who had received the *imprimatur* of the University of South Africa was a member of the Bechuana Tribe, of humble circumstances, domiciled in Kimberley. He had passed the Junior Certificate at Lovedale High School and came on to the College to study for university entrance which he gained in 1919. Evidently, willingness to continue, ability and money must have been recognised and forthcoming to enable Zachariah K. Matthews to proceed, for although the inclusive fee, including tuition, hostel, board, medical attendance and examination fees, amounted to no more than £30 per annum, that sum, without external assistance, would have been quite beyond the resources of the ordinary Bantu parent. The University curriculum for the Arts degree did indeed allow of a liberal choice of subject but at that

time the Senate had only just begun, at our instance, to take cognisance of what were afterwards grouped together as African Studies; viz., Bantu Languages, Social Anthropology, Native Law, and Archaeology. Curricula usually included two Major subjects studied for three, sometimes for two, years; in the case of Matthews the options we were able to offer included English Literature and Language and Education, as Majors; and as subsidiaries, Latin, Logic, Ethics, Psychology, Mathematics, Chemistry. The tutoring in these subjects was done by the staff, who it must be remembered, were mostly fully engaged with secondary and other classes. But Matthews was an intelligent student, and once he had acquired sufficient command of English, in which he was very apt, nothing in this course offered him much difficulty. He gained a prize presented by Dr. Roberts for Mathematics. When he left College he was appointed to the headship of a comparatively new secondary school at Adams College, in Natal, where he stayed for several years. But while there, the urge to study continued, and he registered as an external student of the University of South Africa, and under the direction of Professor Burchell, of the Law Department of Natal University College, he took out classes for the degree of LL.B. which he obtained in 1930. Though he was admitted to the Bar, he continued to be faithful to the teaching profession. With the encouragement of Dr. C. T. Loram, who had accepted a Chair at Yale University, and with the help of a scholarship, Matthews proceeded there and in 1934 graduated M.A., specialising in problems of race conflict. On his way home from America he stayed over in London and took classes in Social Anthropology under Professor Malinowski. When he returned to South Africa he was offered a lectureship at Fort Hare in African Studies, and joined the staff at the beginning of 1936. Ten years later he was promoted to a professorship and became Head of the department of African Studies, thus gradually acquiring the status and experience of a Senior,

and proving meanwhile a very successful instructor and mentor of youth. By 1954 his standing in the College was such that in the absence or leave of Principal Dent he was appointed acting Principal, and again when there was a vacancy. In 1959 when the College was taken over under the direct control of the Department of Bantu Education, Professor Matthews, along with others of the senior African staff, elected not to serve under the new regime and resigned, and is now practising law. It cannot be said that this is the most fitting end to such a career as I have described, and it is useless to minimize the loss that the Bantu have experienced by the withdrawal of men in the full possession of their powers and at the height of their experience.

Professor Matthews has not lacked recognition. When the government of General Smuts established the Native Representative Council he was one of the six elected to it. He served on the De La Warr Imperial Commission which recommended both the establishment of Makerere College in Uganda, now the University College of East Africa, and the development of the Gordon College in Khartoum. Recently he held a guest lectureship at Union Theological Seminary, New York. As a member of the African National Congress he has been much involved in the political struggles of the Bantu. It has not been easy for him to steer a moderate course in these relationships, but with urbanity, a sound knowledge of constitutional history, and a gift of lucid exposition in several languages, he has kept the respect of all who are not hopelessly bigoted. He married early and he and Mrs. Matthews have a family of five. She was the daughter of a notable Bantu Presbyterian minister, herself a former student of Fort Hare, and celebrated the launching of her family on the world by studying for and obtaining in 1949 a degree in Social Science from the University of South Africa!

ALEXANDER KERR.

Sursum Corda

TO be a Christian at the end of the first century of our era presented a challenge to the spirit of man.

"Public feeling" we read, "condemned them as enemies of civilized society." Probably our age is better able to appreciate the strength of spirit of those first century Christians than many that have preceded. The spirit of man in our days has been tested by devastating wars, and not by these only, but by persecution, by torture, by expatriation, by imprisonment without trial, by secret execution. In an age increasingly industrial and mechanical, we have encountered and survived dangers on land and sea and in the air, facing death and maiming on roads, above the clouds, under the sea and under the earth, and some-

times, as recently in South Africa, meeting death on a large scale as at Coalbrook in the Orange Free State. All who have imagination must have been appalled by the thought of sudden death falling upon 435 of our fellowmen, many of whom were, no doubt, mere boys, 304 of them bred amongst the high hills of Basutoland, and reared in the clean air and bright sunshine of those Highlands. Surely it was no fitting end for these mountaineers to be overwhelmed by the earth falling upon them, amidst the crash of thunderous noise, in the darkness and stifling dust, the flooding of the waters, and the poisoned air, the cries of the hurt and the silence of the dead! Impossible to guess how much we shall learn of the last hours of these men,

unlikely that we shall ever know who were blotted out in a moment of time, or who had to suffer the slow agonies of death by starvation or thirst, with hope incessantly deferred or revived as the slow moments dragged on till the count of the days was lost. We do know something of the prodigies of endurance and courage displayed by the rescuers in their attempts to reach the entombed men, but we cannot know what heroism was exhibited by the men themselves under ground, what natural leaders the occasion called forth, what self-sacrifice was demanded and unselfishly given. But from what we know of the history of mining we may be sure that the Spirit of Man, fortified perchance by random recollections of the Mission School or Church, or by the memories of family training of the first generation of Christians, met the challenge as only the Spirit of Man at its highest can.

In the year 1889 there was a mining disaster in the United

Kingdom when 68 men and boys perished. Only two escaped. But three boys, aged 14, 15, and 17, who were pony-drivers, might have escaped had they not turned back to warn the men. Recalling the heroic stand of the Spartans at Thermopylae, when three hundred men died in the defence of the Pass, and recollecting the inscription on their monument of which this is a translation :

"Go tell the Spartans, thou that passest by
That here obedient to their laws we lie"—some
homely modern poet celebrated the action of these
three pit pony-drivers in these lines :

"Three hundred men
From the Grecian Glen
All clad in shining brass
Were standing by
With Spartan eye
To see three laddies pass."

The Gospel and Renascent Hinduism

By P. D. Devanandan.

(I.M.C. Research Pamphlet No. 8. S.C.M. Press, 62 pp. 4/-).

Reviewed by Dr. G. C. Oosthuizen.

Dr. P. D. Devanandan, who is director of the Christian Institute for the Study of Religion and Society, Bangalore, South India, is an eminent Christian scholar of Hinduism. He gives here a careful and penetrating study of contemporary movements in Hinduism and the task of Christianity in this situation.

Hinduism itself has to face the reforms in social practice that are taking place in India today. This means a re-statement of corresponding underlying religious beliefs. Furthermore, a common formula of belief has to be found for the diverse forms of Hindu religion. In spite of this, Hinduism maintains that it has the answer to the world's problems ; that all religions can peacefully co-exist without propaganda or proselytizing.

As the nationalist struggle saw victory in sight the self-awareness of Hinduism came to the forefront. This has further been stimulated by the Moslem minority who raised the issue of Pakistan and the partition of India on a religious basis. The renaissance of Hinduism is however retarded by different factors e.g. Hindu separatism and the distrust of popular Hinduism in its professional religious leaders.

The dogma of religious relativism is popularized in India for the sake of national coherence as the dominant motive is still nation-building. This is the ideal of such movements as the Brahmo Samaj. The contemporary Hinduism influenced by Gandhi has a goal to establish a "classless, casteless and conflictless society." The primary

concern of the Hindu nationalist is whether Christian evangelism helps to further the movement to national unity. In this situation Devanandan rightly points out, the Christian mission is to realize a true community, not simply a unity of the Church.

Today the Hindu secularist, influenced by materialistic thought-systems and political ideologies, is opposed to the propagation of all religion. Their main concern is a programme of social and political action which provides in India today the dynamic for social action. Progressive social thinking has been so far mainly their monopoly. Thus, in this situation the nature of religion has to be redefined. It must be clearly indicated, not only by word, but also in deed, that the redemptive work of Jesus Christ is deeply concerned with man's social conditions in which he has to fulfil his Christian destiny.

Christianity is opposed because of different reasons (a) the fear of a Christian is that Christianity is unjustly seen as having political ambitions ; (b) evangelistic methods in winning converts have been questionable ; (c) Christians did not always express their cultural kinship with the people of the land ; (d) Christian claims have often been exaggerated in order to minimize the inherent worth of other religions.

Many Hindus maintain that India is a Hindu state, that Christianity is a part of Hinduism and that its work of evangelism should be carried on not in opposition to Hinduism. They do accept the work missionaries have

done but do not believe in conversion ; only in enlightenment. Because Hinduism never developed the idea of a religious community of believers they find the idea of a church repugnant.

Four significant terms are redefined, namely, secularism, service, personality and community. Hinduism today concerns itself with the present situation and here Christianity has a great task to liberate and renew man in society—with regard to service *diakonia* is, just as Mission, the *esse* of the Church. Modern Hinduism is evolving a new conception of history—its primary concern is the nature and destiny of man. It has to come to terms with the whole idea of personality and the realisation of a true community “based on a creative relationship of persons bound together in relation to the Person.”

Devanandan further indicates the position of Christianity in such a situation. He maintains rightly that Christian evangelism is “a cosmic process, an historic reality, a divine undertaking and a people’s movement.” Christ as Redeemer involved Himself in all that we call creation. We wholeheartedly agree with Devanandan that the whole congregation should be brought into the comprehensive scheme of evangelism as outlined above. It means God’s activity *inward* into the Church and *outward* to the world which includes ‘conversion’ in Christian and non-Christian alike.

So far Christianity has failed in getting acquainted in a scholarly way with the creed, *cultus* and culture of Hinduism. This great ignorance, also of the Hindu tradition, should be eradicated because it means isolation and lack of understanding of the current cultural renaissance in India. “The main object of communicating the Gospel message so that it can be understood “in a meaningful, relevant and challenging way” by the Hindu contemporaries, demands such an understanding.

Devanandan maintains that the Christian apologetics should take account of the varieties of Hinduism and deal with them separately. Religious terms used interchange-

ably by Christians and Hindus should be clarified. The most important and daring task will be to discover in this process “the place and possibility of an Indian Christian expression” of the Christian faith. This is one of the deepest concerns of the Church in India today, in fact, in the whole of Asia and Africa.

The New India in the making is in desperate need of a unifying principle and many leaders talk about a synthesis of the traditional past and what can be absorbed from the revolutionary present. To Christianity this cultural ferment presents both an opportunity and a challenge. The leaders have in such a ‘synthesis’ of values not so much the Christian as the ‘western,’ in mind. This is an area that calls for serious study today.

As far as Christian service is concerned, the Christians are called to a fellowship in service with a broader understanding of *diakonia* signifying not only the service of members to fellow members in a local congregation but also to local Christian congregations, especially those better placed in life towards those not so privileged.

Devanandan also asks for a collaboration with men of other faiths in so far as the principles of the Gospel can allow it. The question of my neighbour is vastly important, although it is not necessary to find out who he is but what good can I do to him, whether he be a Christian or non-Christian. Evangelism is primarily based on love.

This pamphlet touches points and issues which need a much more extensive study. Devanandan has succeeded in making us aware of the difficult situation in which the church finds itself with a renascent Hinduism. Amongst the revolutionary changes in Asia and the resurgence of these religions, Christianity has a delicate task in taking its share in uniting a nation in a common task based on sound principles. The tendency of the Church in the past to isolate itself must be eradicated in so far as its social witness is concerned. The Church must strive to understand the aspirations of the New India and help to give the lead and unify the nation to a common purpose.

Ecumenical Conference : Johannesburg 7th to 10th December, 1959

CONFERENCE RESOLUTIONS

1. This multi-racial conference of Christian leaders from most of the major churches in the Union of South Africa, as well as from overseas, having considered in its local setting the world-wide study theme suggested by the World Council of Churches, viz. “Our Common Christian Responsibility towards Areas of Rapid Social Change,” draws attention to the need in all such areas of a yet clearer witness through both word and example by the churches and their members to the sanctity of Christian marriage,

the Christian ideals of home and family life, and the relevance and adequacy of the Christian Gospel to all the problems of personal and social life ; it stresses the responsibility of the Church to be a living community in which all believers share both the privileges and the duties of their common fellowship, liberated from the restraints of unworthy social systems, dehumanising industrial regimentation and persistent personal sins ; it urges an earnest reconsideration of the policy of migratory labour with a view

to the re-establishment of normal family life, adequately housed, and provided for by wage earners enjoying sound human relationships at their work.

2. This conference of Church leaders requests the churches to take positive steps which will lead to closer contact between the various churches in South Africa through a council to which all shall belong and instructs a committee to be appointed to take the necessary exploratory and preparatory action for the implementation of this resolution in consultation with the Christian Council of South Africa and the Federal Council of the Dutch Reformed Churches. The existing Continuation Committee is appointed for this purpose.

3. The conference calls upon all Christian churches in South Africa to intensify their efforts for the evangelisation of the peoples of Africa.

4. The conference is of opinion that the present situation in the world and in our country demands a spirit of humility and penitence from all denominations and all Christians, and calls upon the churches to seek renewal by the Holy Spirit.

5. The conference calls upon the Church and its individual members to accept and practise respect for human personality, regardless of racial and cultural differences, as an essential duty and requirement laid upon us by our Master, Jesus Christ, and as a prerequisite to the proper solution of the problems arising from rapid social change in a multi-racial society.

6. The conference requests the Continuation Committee to send out a report of the conference to the various churches represented here, in the earnest hope that the churches will take the necessary steps to see that the contents of the report, with the resolutions contained therein, are brought to the notice of the church public in general.

7. The conference, appreciative of the efforts being made to raise the wage level of unskilled non-White workers, supports the movement to increase those wages and appeals to all employers to reconsider the wages paid to such workers in areas of rapid social change.

8. In view of the dangers of the disintegration of African family life and the moral deterioration of African

men and women in areas of rapid social change the conference urges all churches operating in these areas to consider seriously: (i) the development of youth work for Africans; (ii) the establishment of homecraft schools and the organising of courses in housewifery and child care to prepare African girls for the Christian home; (iii) the appointment of Christian social workers; (iv) the erection of community and social centres; (v) the provision of an adequate training for African and European ministers and social workers who have to serve in these areas; (vi) the provision of suitable literature on moral purity and the Christian home.

Since the religious vacuum created in the lives of many Africans in areas of rapid social change can only be filled adequately by the living Christ, churches are urged to link their social service with a programme of vital evangelistic effort.

9. This conference, mindful of the great problems associated with rapid social change as revealed by the free and frank papers and discussions at the conference, gives thanks to God for what is being done by those concerned with the physical, material, educational and spiritual needs of all sections of the population, and expresses the hope that these efforts will be maintained and intensified as occasion may demand.

Delegates will recall that after the formal resolutions had been adopted, the Rev. G. Setiloane proposed an additional one which was referred to the Continuation Committee for consideration as follows:

"This conference is convinced, as a result of the papers read and the discussions from the floor, that for the maintenance of peace and harmony between the racial groups in South Africa, there is need for some form of conversation between the White and non-White leadership of the country, and the conference urges that channels of conversation, communication or consultation be opened up, either by the Government along the lines of co-trusteeship as explained and advocated by Mr. A. H. Broeksmas, Q.C., or unofficially by the churches themselves as part of their evangelistic task."

New Books

Jesus Christ and Mythology: Rudolf Bultmann, S.C.M.

Your reviewer finds these lectures a sorry mixture of the platitudinous and the nonsensical.

German Theology is so often characterised by an entire lack of intelligent criticism. This is illustrated in the initial chapter of this book: (page 14) "We may cite Mark IX, 1, which is not a genuine saying of Jesus but was ascribed to him by the earliest community." Has Dr.

Bultmann so little critical faculty as not to discern that we lack the evidence to enable us to declare dogmatically of any particular saying: "This is, or this is not, a saying of Jesus." Again (page 38) "modern science does not believe that the course of nature can be interrupted or, so to speak, perforated by supernatural power." Some modern scientists would agree with that judgment, some would not, modern science itself does not dogmatise on the question. It is perhaps hardly fair to pass summary judgment on Dr. Bultmann

on the evidence of a few short lectures but there is so much nonsense of this sort in these lectures that it is difficult to avoid a sneaking suspicion that the impact Bultmann has made on this generation may only demonstrate the poverty, intellectual and more particularly, theological, of the age. If Dr. Bultmann has important things to say in the field of interpreting the scriptures, he is not saying them here. We will agree with him that the Scriptures need interpreting to the present generation in terms which the present generation can understand. We agree that we must speak analogically, but we are not convinced that there is the sort of distinction between the analogical and the mythological which is here posited.

There are certain positively good things however: there is evidence of genuine concern for the individual Christian's personal encounter with God. It is always good to have the importance of that driven home. The fundamental error seems to be the failure to see anything more in Christianity than this. If, indeed, Bultmann holds, as he states in his penultimate paragraph that: "It is precisely by faith that the world becomes a profane place," then it is difficult to absolve him from the charge of a mere subjectivism.

N.B.

The Missionary Church in East and West, edited by Charles C. West and David M. Paton. (S.C.M. Press. 133 pp. 9/6).

This is another number in the series of "Studies in Ministry and Worship" which is designed to contribute to the renewal of the worship, work, and witness of the Christian Church in our time. The studies which compose it are interdenominational and international, and discuss frankly and with reasonable brevity, (not always a characteristic of theological papers), important issues in the life of the Church. In their original form they were delivered at the latest meeting of pastors and missionaries at the Ecumenical Institute at Bossey. They approach from different directions the very vital question of what is really involved in believing that the Church is fundamentally a Missionary body. Eight leaders representing very different spheres of work and six countries have disclosed their thinking here. As they seek earnestly to understand the mind of Christ it is not surprising that they are at one in realising that the dividing line between 'home' and 'foreign' missions is utterly outdated in a world so rapidly becoming unified, and that the real frontier demanding to be recognised is the one between the Church and the world.

Here is treasure for all who take their commission as Christians seriously. The papers are rich in their variety, in their realism in regard to current conditions and thought,

in loyalty to the New Testament, and in sensitivity to the signs of the working of God's Spirit in the Church today.
O.B.

Creative Tension, by Stephen Neill. (Edinburgh House Press, 115 pp. 10/6.)

This well known leader in the Ecumenical Church Movement, formerly a bishop in India, has in this book written up and in various ways enriched four 'Duff Missionary Lectures' delivered by him in Glasgow late in 1958. Readers of his very arresting "The Unfinished Task", which appeared three years ago, will find some of the ideas there expressed carried further in the light of subsequent thought and events. This volume consists of four stimulating essays on different aspects of missionary strategy, viz. (1) How to regard non-Christians and their beliefs, (2) The upsurge of Nationalism, (3) Older and younger churches in partnership, and (4) Mission and Church.

Dr. Neill's frankness in bringing out into the open some of the most urgent and difficult questions which are confronting missionary leaders, whether arising from their very success or from the greatly altered conditions in which they work today, is wholly admirable: and when to this is added his freedom of mind and 'reasonable radicalism' in facing the adjustments of policy, organisation, or status now so necessary, it is easy to hope that this book will reach a very large number of church leaders of all kinds. They will find in it a clear call to such openness to the future as alone will make it possible to hear its challenge and gird themselves for the obedience it demands.

O.B.

A Treasury of Christian Verse: Hugh Martin. S.C.M. 9/6. (To members of the Religious club, 5/-).

This is another of the excellent productions in the *Treasury of Christian Books* Series. It is an Anthology of Christian poetry in English from Cynewulf in the 8th century till the present day. Many of the selections will be found in other collections but not gathered together as in this and arranged as they are with great good taste by the Editor. Some also are unfamiliar enough to excite or revive interest, and of course the purpose of the volume is devotional and for that, not newness or oldness, but appropriateness, convenience and accessibility is the test. This it will pass admirably.

A.K.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by A. Kerr, Lovedale, C.P.